THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost." DOCTRINE AND COVENANTS 84: 64.

No. 23, Vol. 87 | Thursday, June 4, 1925 | Price One Penny

THE LORD'S COVENANT WITH ISRAEL

PRESIDENT ANTHONY W. IVINS OF THE FIRST PRESIDENCY

(*Concluded from page 341*)

AFTER THE FALL of the Babylonian kingdom to the armies of Media and Persia, King Cyrus permitted the Jews to return from Babylon to Palestine and to rebuild their city and Temple, which had been destroyed by Nebuchadnezzar. With great enthusiasm this work was undertaken; and it appears that the Jews who returned from the Babylonian captivity showed greater faith in the God of their fathers than had been manifested before they were carried away.

The fate that befell the House of Israel had been plainly outlined by the prophets whom the Lord had sent to warn them that the penalty of disobedience would be the dissolution of the nation, and that they would be taken from the land of their inheritance, and be scattered among the strange and unbelieving nations of the world. A final fulfilment of this prophecy occurred when, about one hundred years after the birth of the Redeemer, Judea was trodden down by the Roman armies under Vespasian and his son Titus, Jerusalem taken, the Temple destroyed, and the Jews scattered among the nations of the world, in which condition they have remained until the present day.

The Prophets Zechariah and Ezekiel had declared that the shepherds would neglect the flock, and that the sheep would be scattered and become the prey of strange nations. To all human appearances, judged by every law of human reasoning, the promise made to Abraham had failed. He had been promised that Palestine should be the everlasting heritage of his children, and now they held dominion over no part of it. The end, it

appeared, had come: the words of the prophets had been literally fulfilled, the promise made by the Lord if ever to be realized was still future.

Notwithstanding the fact that the Israelitish people had been scattered and lost to the world, to become the prey of strange and unbelieving nations, the Lord had neither forgotten nor forsaken them. He remembered the covenant made with their father, Abraham, and decreed that it should be verified. The Prophet Jeremiah, 600 years before the birth of Christ, in speaking upon this subject declared that the Lord who scattered Israel would gather him again. These are the words:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather him, and keep him, as a shepherd does his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him who was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all."

Isaiah, seven hundred years before the birth of the Redeemer, referring to this same matter, said:

"And in that day [he spoke of the latter days] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentile seek; and his rest shall be glorious. And it shall come to pass, in that day that the Lord shall set his hand again, the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

During His ministry among the Nephite people, upon this [the American] continent, after His resurrection from the dead, the Redeemer of the world, referring to this matter, used the following language:

"And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in my own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them for ever, saith the Father. And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them. And they shall believe in me, that I am Jesus Christ, the Son of God; and shall pray unto the Father in my name."

This entire chapter treats the subject to which I am referring, but I need not read further from it.

More definite and direct on this subject than any other, and to which I desire more particularly to call your attention, are the words of the Redeemer just prior to His crucifixion. He called His disciples together, and in answer to questions which they propounded spoke as follows:

"And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall; but verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed, and scattered among all nations. And this temple which we now see shall be thrown down, that there shall not be left one stone upon another."

This was literally fulfilled at the time of the taking of Jerusalem by Titus, the son of Vespasian.

"And it shall come to pass that this generation of Jews shall not pass away until every desolation, which I have told you concerning them, shall come to pass. Ye say that ye know that the end of the world cometh: ye say also that ye know that the heavens and the earth shall pass away, and in this ye say truly, for so it is, but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come shall a remnant be scattered among all nations; but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound. And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they perceive not the light, and receive it not, but turn their hearts from me, because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled."

Just before his death, Jacob called his sons to him and gave to each his last blessing. Upon Judah he pronounced the blessing of leadership, declaring that the scepter of power should not depart from his house until the coming of Shiloh, to whom the Jews looked forward as their final king.

When he laid his hands upon the head of Joseph, he said: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. . . . The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separated from his brethren."

The promise made to Abraham gave to him, and his posterity after him, the land of Canaan, which was to be the land of his inheritance, and this promise was renewed to Isaac, and to Jacob; and the Lord, through the latter, enlarged this promise to Joseph, his heritage, like a fruitful bough by a well, whose roots are well

watered, ran over the wall, and extended beyond the heritage of Judah to the utmost bounds of the everlasting hills—to America, where the Zion of our God is to be established.

The Scripture which I have read indicates plainly the unchangeable decree of the Lord regarding the destiny of the Israelitish people.

Scattered and lost to the world as they have been, they are not lost to the Lord, nor has He forgotten the covenant which He made with their father Abraham, and which was reconfirmed upon the heads of Isaac and Jacob.

With the opening of the present gospel dispensation, now nearly one hundred years ago, the Lord commenced the work which is destined to result in the establishment of Ephraim, and other descendants of Joseph, upon this continent, where the Zion of our God is to be established, and the restoration of the Jews to Palestine, the land of their fathers.

With the organisation of the Church the Lord made plain the duty of its members. Men holding the restored Priesthood, with its keys of authority, were sent into every country where they were permitted to go, proclaiming the opening of a new Gospel dispensation, calling the people to repentance, and bearing witness that the mountain of the Lord's house was to be established in the tops of the mountains, and to be exalted above the hills, where we are to-day; and that people from all nations should flow unto it, in order that they might be taught the way of the Lord, and learn to walk in His paths.

The promise made by the Lord, regarding the restoration of the Jews to the Promised Land, was not overlooked. At the conference of the Church, held on the 6th day of April, 1840, now eighty-five years ago, Orson Hyde, a member of the Council of the Twelve, and John E. Page, were called on a special mission to Jerusalem, for the purpose of dedicating the Holy Land for the latter-day gathering of the remnant of Judah. John E. Page failed in the accomplishment of the mission which was assigned him; but Orson Hyde, after surmounting many difficulties, a year and a half later knelt upon the Mount of Olives, and dedicated Palestine as the gathering place of the scattered remnant of Judah; and this servant of the Lord, moved upon by the spirit of prophecy, declared that inasmuch as it was by political power and influence that the Jews were scattered, it would be by political power and influence that they would be gathered, and that England was destined to be the nation that would take the leading part in the work of restoration.

More than seventy-five years had elapsed, almost a generation as the Scripture counts time, since the light of the Gospel had broken forth among those who sat in darkness, since Orson Hyde dedicated the land of Palestine for the latter-day gathering of scattered Judah; and the Holy Land still remained under the

dominion of the Turk; the Star and Crescent still floated from the minaret of a Moslem Mosque, where the Temple of Solomon once stood.

Then came the great World War, and final peace at Versailles, when Great Britain was given the responsibility of establishing and maintaining a protectorate over the Holy Land. The British armies, it is true, had already occupied Jerusalem; but it was with the signing of the treaty of Versailles that the first definite step was taken looking to the fulfilment of the words of the Prophets, who had declared the redemption of Israel and the restoration of Judah to the lands of their fathers, thousands of years ago.

The interest manifested by the Jewish people in the restoration of Palestine has few parallels in the history of the world. One is reminded of the zeal which their fathers showed as they returned from Babylon to Jerusalem, to rebuild their city and Temple, when women as well as men worked, and gave lavishly of their most cherished possessions that the task might be accomplished.

Jewish societies have been organised in various parts of the world, having for their purpose the creation of a publicly recognised, legally acquired home in Palestine, and the building-up of a Jewish homeland in the Canaan of their fathers. Many millions of dollars have been subscribed by Jews throughout the world, to be used in the purchase of land, and the development of the dormant resources of the country. From statistics, which I have gathered, I wish to read the following, which shows a part only of that which has been accomplished.

Immigration: At the close of the War there were about fifty thousand Jews in Palestine. At the close of 1924 this number had been doubled; and latest reports tell us that Jews are pouring into Palestine at the rate of more than two thousand per month.

Agriculture: At the close of the War not more than one hundred thousand acres of land were in Jewish ownership in Palestine; since the Zionist movement began as much more has been added by purchase; swamps drained, sand dunes leveled; and agricultural exports, which before the war were practically nothing, now amount to more than twenty-five millions of dollars annually. Eighty-nine Jewish agricultural colonies are being developed.

Schools: One hundred and twelve schools have been established as follows: 30 kindergartens, 65 elementary schools, 5 secondary schools, 3 teacher-training colleges, 4 technical schools, and 5 manual training schools. These schools have 497 teachers, and a large number of students in attendance. Besides these schools several agricultural training schools have been established, and a university at Jerusalem, which was dedicated last week by Lord Balfour, has been established on a site that cost sixty thousand dollars.

Large sums have been expended in the construction of roads;

hydroelectric power plants are in course of construction; hospitals have been erected, and provision made for the care of the indigent and unfortunate. According to the reports which have been rendered, there was expended from the first of April, 1921, to June 30th, 1924, more than thirty-five millions of dollars in the development of this undertaking.

A movement such as this cannot fail to excite the interest and admiration of the civilised world. The Hebrew people have suffered during the past centuries as no other people have suffered, so far as my study and observation entitle me to judge. They have been scattered among strangers, where they have been denied the rights of citizenship and participation in the commercial and industrial activities of the people. They have been ruthlessly robbed of that which they have honestly acquired by the labour of their own hands. Worse than all, pogroms have been declared against them, when the protection of the law has been officially declared to be inoperative, and permission given to wicked men and women to despoil them of their goods, and even deprive them of life itself.

The wonder is that they have survived and maintained their nationality during all these centuries of affliction; and now that they are undertaking to establish a home in the land of their fathers, where they may live in peace, and be a blessing to the non-progressive people who have so long dominated it, the undertaking must certainly elicit the praise and sympathy of all right-thinking people.

From a human point of view it is a movement of great interest; but to me the one outstanding feature is the manifest hand-dealing of the Lord, which I see in it, and which they themselves perhaps do not fully realise. It will come in a natural way—it may be England, it may be some other nation, but it will be the Lord who will direct.

When Cyrus led the victorious Medio-Persian army to the overthrow of the great Babylonian kingdom, he was not aware that he was fulfilling the words of the Prophets who had lived long before; but he did so in wondrous detail. When Alexander of Macedon halted his army after he had crossed the Dardanelles and won the battle of Granicus, and notwithstanding the protest of his generals delayed his campaign against Persia, in order that he might besiege and finally destroy Tyre, he had no knowledge of the fact that the Prophets had declared that the greatest maritime city of the world should be destroyed in just that manner; but it was nevertheless true.

So will the Lord continue to use the nations for the accomplishment of His purpose, until the words of His servants the Prophets have all been fulfilled—until Zion is established, Judea redeemed, and His will done upon earth, as it is done in heaven.

God bless the Jews in this important work! May the eyes of

their understanding be opened, and the time soon come when Shiloh, to whose coming they have so long looked forward, shall stand upon the Mount of Olives, and they recognise in Him, Jesus of Nazareth, the Redeemer of the world, whom their fathers rejected. And may we, Latter-day Saints, we who are of Ephraim, appreciate the part we are playing in this great latter-day drama, the like of which was never played before and never will be again, is my earnest prayer, through Jesus Christ. Amen.

HERE AND HEREAFTER

THERE IS A HEREAFTER, in which every soul of us shall live, in the course of that eternal existence of which earth-life is but a span; and our status there shall be determined by the life we have led in mortality, whether good or evil.

Religion has to do both with this life and with that to come. We are but sojourners on earth; and, profoundly important as is this mortal experience, it is, after all, mainly a probation, and essentially a preparation for eternity.

There is a time in the eternal existence of souls, which has been specifically made the period of repentance and test; and that is the time of mortality. Paul's forceful admonition applies to all of us: "Lay hold on eternal life"—while opportunity lasts. It is well to remember what has been decreed concerning the wilfully unrepentant: "From him shall be taken the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts."—J. E. T.

FOR THOSE WHO FAIL

"ALL HONOUR to him who shall win the prize,"
The world has cried for a thousand years;
But to him who tries, and who fails and dies,
I give great honour and glory and tears.

Give glory and honour and pitiful tears
To all who fail in their deeds sublime;
Their ghosts are many in the van of years,
They were born with time in advance of time.

Oh, great is the hero who wins a name,
But greater many and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime.

And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet still fights on,
Lo! he is the twin-born brother of mine.

JOAQUIN MILLER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 4, 1925

EDITORIAL

PRESIDENTS AND THEIR COUNSELORS

At the Head of the Church stand three High Priests, one of whom is distinctively the President of the Church, while the others are Counselors to him, and are designated as First and Second Counselor respectively. Together they constitute an official body, or "quorum", known as the First Presidency of the Church. This order has been appointed by divine revelation, and thereby the status of each of the three is clearly defined.

The same plan of organisation exists generally in the several units or departments of Church government. Over each Stake of Zion is a presidency of three, likewise comprising a president and counselors. Every Ward is in charge of a bishopric, consisting of one bishop and two counselors.

So it is with the Church auxiliaries, such as Relief Societies, Sunday Schools, and Mutual Improvement Associations—every fully organised unit operates under direction of a president and two counselors, or a superintendent and two assistants. Then there are Boards, of general, stake, or more limited status, having supervisory charge of all the units of the respective jurisdiction; and each of these Boards is under the administration of a presidency of three, comprising as usual a president and counselors.

A presiding officer, as a president or a bishop, may officiate temporarily with but one counselor or none; but in the order obtaining in the Stakes such condition is one of incompleteness. A variation is to be noted with respect to the Missions, wherein mission presidents and presidents of divisions or "conferences", whose duties involve much travel and personal supervision, usually have to serve without the aid of counselors.

The advantages of having a presidency of three, rather than an individual president only, are obvious. To paraphrase the ancient proverb: In counsel there is safety. However, that a body of three may work in harmony it is essential that the duties and limitations of each member be clearly understood. Assuredly the three are not equal in authority; to the contrary, in every such presidency there are three gradations. On all matters of importance pertaining to their office the three should consult, or counsel, together; and each should have opportunity to express his views, on the question under consideration, freely yet considerately to the others. Issues so considered are not to be decided always by

majority vote; the two counselors can not out-vote their president; but the president and one counselor form an effective majority.

A president who refuses or neglects to seek and carefully consider the advice of his counselors shows himself to be out of harmony with the spirit of Church government. On the other hand, a counselor who tries to go ahead of his president, and assume actual leadership, shows that he does not know his place. In conducting the activities of the respective organisations, the first counselor officiates in case of absence or disability of the president; and if these conditions exist with respect to both, then the second counselor acts. But the authority of a counselor so serving is limited to carrying on in the established order, and does not permit innovations or departures from the usual course. Thus, counselors may become acting-presidents for the time being; nevertheless the complete presidency comprises one president and two counselors.

Conditions of emergency or exigency may arise, requiring prompt action of the president without allowing opportunity for consultation; then the president should act, prudently and judiciously; and as soon as possible thereafter he should inform his counselors and invite their concurrence in his action.

Should it be that members of any presidency show their inability to work together harmoniously, the good of the body over which they preside requires that the presidency be reorganised with a new personnel in part or wholly; and superior authority should intervene and bring about the change in the most considerate way possible.

When the office of president becomes vacant through resignation, official release or death, the counselors are automatically released; though by special appointment one or both of them may continue to serve pending the reconstitution of the presidency. Removal of one or even both of the counselors, however, does not, of itself, create a vacancy in the office of president.

These general principles apply broadly to the presiding bodies of all organisations within the Church.—J. E. T.

A RAY OF LIVING LIGHT

Incident to the demise of President Charles W. Penrose, which was chronicled in our last issue, one who knew him well has feelingly said that such a man might have been in the mind of Thomas Carlyle when penning the following lines as descriptive of every truly great man:

"He is the living light-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened the world, and this not as a kindled lamp only, but rather as a

natural luminary shining by the gift of Heaven; a flowing light-fountain, as I say, of native, original insight, of manhood and heroic nobleness—in whose radiance all souls feel that it is well with them."

A WELL-DESERVED DISTINCTION

Elder Sterling B. Talmage laboured as a missionary in this country in 1909-1911. He is at present engaged in research work at Harvard University, Cambridge, Mass., U. S. A. On May 21st last he was elected a Fellow of the Royal Microscopical Society, London, in recognition of his valuable work with the miscroscope as applied to the determination of minerals. He is the eldest son of Mission President James E. Talmage.

Books Ready—During the past few weeks, this office has been unable to meet the demand for copies of the Book of Mormon, the "Articles of Faith" (new issue, cloth bound) and some other books. The need is now met by new stock, and orders can be filled promptly. The "Combination" comprising Book of Mormon, Doctrine and Covenants and Pearl of Great Price in one volume, India paper, divinity-circuit binding, is now ready in both the old and new styles.

FOLLOWING THE "EULOGIES"

(*Concluded from page 349*)

President Anthony W. Ivins

When I learned that the Secretary of the Interior and Dr. Mead were to be here to-day, knowing as I did that the principal purpose of their coming was to investigate the development of projects in this State and adjacent States, which were calculated to bring otherwise unproductive areas of land under cultivation, to provide homes for people, my mind reverted to some old notes that I made years ago. So far as I am aware, I was the first person to discover them, for I dug them up in the Historian's department of the Church, an old brown slip of paper upon which I found written the following:

"Winter Quarters, February 26, 1847. I spent the day, afternoon and evening, in council with Elders H. C. Kimball, O. Pratt, E. T. Benson, W. Woodruff, George A. Smith, A. Lyman, N. K. Whitney, William Clayton and J. M. Grant. Conversation ensued relative to the journey westward, the construction of boats, pioneer traveling, location, seed, irrigation, etc."

"Minutes of meeting, February 27th, 1847. Joseph Hart will tan hides. The captains of 100 pick up 12 hides and take them to Joseph Hart. B. Young has brought up 100 bushels seed corn. Has 300 B. seed corn to go in pioneer Company. I want them to pay 100 a bushel for seed corn, and then they won't feed it to their cattle—get mules and wagons and get to know in one week what we have on hand. Now get the Pioneers fitted out. If those who go this spring have to fit out the Pioneers themselves, what right have those that stay to expect anything at the mountains when they come? 400 pounds per team. 300 pounds provisions, farming utensils, cooking utensils, 25 teams, 25 blankets for bed, plow etc., axes, drag teeth; set ten or 15 plows to work; twenty plows enough; log chains 8. We have to search for land that can be irrigated. My company takes ten Prairie and Diamond plows, two blacksmiths with bellows, and tools; carry ten bushels coal. You want to start your plows the day after you get there. If the Pioneers take horses and mules the next company will not be in fear of Indians—take 20 plows this company and ten set drag teeth. I want you to be ready by the 15th March. Take 5 bns. corn, and all the millet and barley and peas. Beans."

"2nd Company: potatoes, buckwheat, fall-wheat and rye. Leave by the 15th or 20th of June. Each team 1 bus. seed corn 1 1-2 bus. oats, 1 bus. potatoes, 1 peck millet, 1 peck barley, 1-2 bns. white beans, hemp seed, 300 provisions for three men; 300 pounds of corn or meal for team. Every horse and mule thoroughly shod with new shoes and extra set with nails prepared."

The Secretary of the Interior quoted that Scriptnre so often referred to in this building "Where there is no vision the people perish." I have read from this old manuscript and I believe that all of you will see in these few brief sentences the spirit of a master mind, the mind of one who had vision, the mind of one who was not acting upon chance. Brigham Young appeared to comprehend every minute detail, to anticipate every necessity. He seemed to have the vision of the future before him, just as he had when he landed in this valley and set his cane down upon this Block the day after and said: Here we will build a Temple.

He did not lay off a frontier town, did not plan a temporary abiding place for a small company of pilgrims, but laid the foundation of a great city, which is just coming into its own. I cite this because it appeared to me to be in perfect harmony with the Scripture which has been quoted. So it is with the undeveloped resources of our State. Thank the Lord this good government of ours is coming to our assistance, to our relief.

I went down into the southern part of the State at nine years of age. I stood before those great cliffs to which Mr. Mather has referred and even then felt the thrill of them. As I later, in my

young manhood, crossed over the mountains from Iron to Garfield county I passed the Cedar Breaks and looked upon them with wonder and awe. I was the first person, so far as I am aware, and I think I am justified in making the statement, to ever take a photographer and a man of artistic taste to photograph that wonderful panorama.

I went there with Dr. Fisher. It chanced to be a windy day, and when I had reached the point I desired, a short distance from the Breaks, upon the Parowan side, I took him out and he suddenly came to that perpendicular wall from which you look down into the Cedar Breaks. He got down on his knees and gradually approached the edge. It was impossible for me to persuade him to stand on his feet. He photographed the Breaks, had the prints colored, and carried those pictures into California and some parts of the East, the first real advertising, so far as I am aware, that was given them.

My first interesting experience upon Bright Angel Point, where so many of you have stood, when I ranched there and controlled the Kaibab Mountain, was when I conducted out on that Point a party of distinguished visitors who had come from England. We walked out, and it gradually became narrower and narrower, until finally there was nothing but space before us, or on either side of us; and yet we had not quite reached the extreme point when Lord Mildmay stopped and turning to me said: "I don't think we need go any farther to see all there is to see, do you?" I said: "No, I think this is quite far enough." Now we go there to look in wonder upon that greatest of all canyons of the world.

I was there in November, 1895; went to adjust the affairs of the ranch for winter. Indians were there from all parts of the country, from the Navajo Reservation, from as far north as Cedar. I kept as careful count as I could and reached the conclusion that they slaughtered not fewer than one thousand deer in that one hunt. Many of the carcasses were left to spoil. It was the hides they wanted for buckskin; and that destruction was going on still when Mr. Mather took hold of this park and put a stop to the slaughter.

To-day one of the happiest experiences of the tourist who goes into that country is to see the hundreds of deer in those open parks, unafraid because they are undisturbed by man. Man and the wild creatures of the mountains and the plains are dwelling together in peace and harmony as they do in the Yellowstone Park. This is the work of the Interior Department of our government, just beginning to bear fruit. These men are here now to help us, if we in union will help them, to bring into existence a system which will add incomprehensible wealth to us and the people of this State. God bless them in their efforts and help us to uphold and sustain them, is my earnest prayer.

NINETY-FIFTH ANNUAL CONFERENCE

(*Concluded from page 343*)

THE CLOSING DAY of the General Annual Conference, Monday, April 6th, was the ninety-fifth anniversary of the organisation of the Church. The Temple grounds were thronged as on the two preceding days, and the Tabernacle was completely filled at the beginning of the morning session. Salt Lake City has seldom seen larger crowds at any Conference.

ELDER RICHARD R. LYMAN, of the Council of the Twelve, discoursed on the Mutual Improvement Associations, which had their origin under the presidency of the great leader, Brigham Young. As a member of the General Superintendency of these organisations, Elder Lyman drew attention to the jubilee celebration to be held in June, this year, and predicted that in the matter of attendance and in that of efficient activity the occasion will controvert any suggestion that the faith of young Latter-day Saints is on the wane.

ELDER J. GOLDEN KIMBALL, of the First Council of the Seventies, related personal experiences by which his testimony of the divine commission of Joseph Smith the Prophet is confirmed.

Brief addresses were given by Stake Presidents during the latter part of the session. PRESIDENT TAYLOR NELSON of the Oneida Stake emphasized the genuineness of the Book of Mormon. PRESIDENT JOHN W. HART of Rigby Stake described a recent visit of his to the Kirtland Temple. PRESIDENT LARS P. OVESON of Emery Stake commented on the wonderful development of the Church during the ninety-five years of its existence as an organisation among men. PRESIDENT J. W. LESUEUR of Maricopa Stake referred to the activities of the Lamanites, or American Indians, in one of the Wards of his Stake, and reported for them a hundred per cent activity in Church work.

At the afternoon session, ELDER MELVIN J. BALLARD, of the Council of the Twelve, read from ancient and latter-day Scriptures the warning of the Lord through His prophets relating to the judgments to be poured out upon all nations who reject God in these the last days. He emphasised the responsibility under which the Church rests to preach the Gospel and to cry repentance unto all the nations of the earth. The speaker urged both the young men and those of more mature years to prepare in every way for missionary service.

ELDER HYRUM G. SMITH, the Presiding Patriarch, commented upon the great truth revealed to the Prophet Joseph Smith: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God it is by obedience to that law upon which it is predicated." He urged the people to learn the laws upon which blessings are predicated, and live in accordance

therewith. By virtue of his specific calling and appointment he invoked the Lord's blessing upon all Israel, upon their homes, their flocks, their herds, their lands, and all earthly possessions, yet more specifically for their spiritual welfare.

Elder Joseph W. McMurrin, of the First Council of the Seventies, now serving as President of the California Mission, enlarged upon the missionary system of the Church, and voiced his personal gratitude at having been permitted to serve as a missionary in many fields.

Stake Presidents were then called upon to speak as follows: President Lawrence G. Kirkman of Twin Falls Stake, President Harry L. Payne of St. Joseph Stake, President James B. Larson of Shelley Stake. Each of these brethren spoke with fervency of the joy of service in Church work, and expressed appreciation of the great Conference then drawing near to its close.

The names of all the General Authorities of the Church were then presented to the congregation; and the vote to sustain them in their high offices was spirited and unanimous. The names of the General Officers were then similarly presented and voted upon with like result.

President Heber J. Grant expressed his appreciation of the spirit of unanimity and determination manifested throughout the Conference, and commended the work of the men who are giving their time and effort to the furtherance of the interests of the Church. He pronounced a blessing upon the Church collectively, and upon its members in their individual capacity; and he especially invoked the Divine blessing upon the rulers of nations and the heads of great governments with particular mention of the President of the United States, the Cabinet, and the Congress.

With congregational singing and a fervent benediction the Conference was brought to its close.

THE NOTTINGHAM CONFERENCE

Conference of the Nottingham District was held at Derby on May 17th. There were in attendance Mission President James E. Talmage, Sister May Booth Talmage and Elder Kenneth F. Schade, all from the Liverpool Office, as also President Carl E. Pettersson and Elder Scott S. McCune present by invitation from the London Conference, together with President Boyd H. Ririe and all the Elders of the Nottingham District. Three general sessions were held, as well as special meetings of the Priesthood, the Relief Society and the missionaries. Music was furnished by the Leicester and Nottingham choirs.

"The Mission of Jesus Christ" was the interesting and instructive

theme rendered by the members of the Sunday School during the forenoon. A story in verse developing the subject had been composed especially for the occasion by Brother Samuel Pears of the Hucknall Branch and Sister Edith Shepherd of the Nottingham Branch. The Mission President complimented all who had taken part on their splendid presentation, and explained the co-operative plan of salvation.

At both afternoon and evening meetings large numbers of investigators were present. Among the speakers of the day were Presidents Ririe and Pettersson, and Elders Kenneth F. Schade, Arthur L. Fuller, Z. V. Derrick, Harvey P. Foster, Albert F. Kendell, Grant M. Broadhead, George O. Gee, and Scott S. McCune. The speakers explained in a forceful yet simple way many teachings of the Lord Jesus Christ and showed what these teachings mean to the Latter-day Saints. They demonstrated from the Scriptures how the great boon of eternal life may be gained, and dwelt upon the folly of non-compliance with the saving principles and ordinances of the Gospel.

The Mission President delivered the principal address at each of the three meetings. He emphasised the tenet of religious liberty and freedom of conscience, holding that the right to worship is sacred, and that no Church should assail or denounce another. He dwelt also upon the principle of present-day revelation from God to man, and proclaimed the teachings of Jesus Christ as the sum total of "Mormonism." The Book of Mormon, he said, is in no sense a substitute for the Holy Bible, but, as held by the Church, it is another Scripture, recounting the dealings of God with the peoples of the Western Hemisphere, as the Bible does with respect to the peoples of the East. That all who desire may know for themselves what the Book of Mormon is, the President stated that a copy will be gladly sent *gratis* to any public library on request.

Sister May Booth Talmage addressed the Relief Society and other women in a special meeting, and explained the prominence given to woman's work within the Church, in relieving want and distress, in ministering to the afflicted, and in intellectual training.

GEORGE O. GEE, Conference Clerk.

FROM THE MISSION FIELD

Priesthood Meeting—On Saturday, May 9th, the regular monthly Priesthood meeting of the Traveling Elders of the Newcastle Conference convened in Sunderland. Favourable reports were made by each of the Elders as to work being done in his respective branch, and items of counsel were given.

Socials—On May 2nd the Leeds Branch (Leeds Conference) gave a well attended concert in the Bradford Branch hall. An ex-

cellent program was rendered by the artists and was enjoyed by all present. All the Traveling Elders of the Conference were in attendance, as well as many members and friends.

A social was held in Nottingham on the 20th ult. in honour of Elder Arthur L. Fuller who has been transferred to the London Conference. The program and games were enjoyed by many members and friends.

A very enjoyable social was held in the Plymouth Branch (Bristol Conference) on May 16th. Of the thirty-four persons present, twenty-two were investigators and friends.

The Hyde Branch (Manchester Conference) held a social on May 23rd, at which there were over eighty people present. Elder C. A. Halverson had charge of arrangements, and conducted the program.

Branch Conferences—Conference was held in the Swindon Branch (Bristol Conference) on Sunday, May 10th. The Book of Mormon, Tithing, and Obedience to the laws and ordinances of the Gospel were the subjects treated in the addresses. Branch President Fred Coombs and Conference President Ianthus L. Richards were the speakers.

The Belfast Branch conference was held on the 10th ult. An inspiring Mother's Day program was rendered in the Sunday School session. The speakers of the day were President George A. Baker and Elders William W. Burt and Charles J. Ford. Vocal selections were given by Sister Sarah Hands and President Baker.

Conference was held in the Glasgow Branch May 10th, with President Jmmins S. Romney presiding. The theme of the Sunday School session was Revelation Past and Present. All the speakers emphasised the need of present commmnion with God. Many friends and members were in attendance.

Conference was held in Birkenhead (Liverpool Conference) on Sunday, May 23rd. Many members and investigators were in attendance. Mission Secretary Kenneth F. Schade, President Rulon W. Openshaw and Elders Harley K. Fernelins and James M. Armstrong were the speakers.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN